

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 18th April 1891.

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URIYA PAPERS.

Nil.

LIST OF NEWSPAPERS.

| No. | Names of newspapers. | Place of publication. | Reported number of subscribers. | Dates of papers received and examined for the week. |
|-----------------------------|---|------------------------|---------------------------------|---|
| BENGALI. | | | | |
| <i>Fortnightly.</i> | | | | |
| 1 | "Ahmadí" | Tangail, Mymensingh | 600 | |
| 2 | "Hitakari" | Kushtea | 800 | |
| 3 | "Kasipore Nivási" | Kasipore, Burrisal | 280 | |
| 4 | "Navamihir" | Ghatail, Mymensingh | 500 | |
| 5 | "Sahayogi" | Burrisal | 342 | |
| 6 | "Uluberia Darpan" | Uluberia | 700 | |
| <i>Weekly.</i> | | | | |
| 7 | "Bangavási" | Calcutta | 20,000 | 11th April 1891. |
| 8 | "Banganivási" | Ditto | 8,000 | 10th ditto. |
| 9 | "Burdwán Sanjiváni" | Burdwan | 335 | 7th ditto. |
| 10 | "Cháruvartá" | Sherepore, Mymensingh | 400 | 6th ditto. |
| 11 | "Dacca Prakásh" | Dacca | 2,200 | |
| 12 | "Education Gazette" | Hooghly | 825 | 10th ditto. |
| 13 | "Gramvási" | Ramkristopore, Howrah | 1,000 | 13th ditto. |
| 14 | "Hindu Ranjiká" | Beauleah, Rajshahye... | 212 | 18th ditto. |
| 15 | "Murshidábád Pratinidhi" | Berhampore | ..... |  |
| 16 | "Navayuga" | Calcutta | 500 | 9th ditto. |
| 17 | "Pratikár" | Berhampore | 609 | |
| 18 | "Rungpore Dikprakásh" | Kakinia, Rungpore | ..... | 9th ditto. |
| 19 | "Sahachar" | Calcutta | 800-1,000 | 8th ditto. |
| 20 | "Sakti" | Dacca | ..... | 7th ditto. |
| 21 | "Samáj-o-Sáhitya" | Garibpore, Nuddea | 1,000 | 12th ditto. |
| 22 | "Samaya" | Calcutta | 3,000 | 10th ditto. |
| 23 | "Sanjiváni" | Ditto | 4,000 | 11th ditto. |
| 24 | "Sansodhini" | Chittagong | ..... |  |
| 25 | "Sáraswat Patra" | Dacca | 300 | 4th and 11th April 1891. |
| 26 | "Som Prakásh" | Calcutta | 600 | 13th April 1891. |
| 27 | "Sudhákár" | Ditto | 3,100 | 10th ditto. |
| 28 | "Sulabh Samáchar" | Ditto | ..... |  |
| 29 | "Surabhi-o-Patáká" | Ditto | 700 | 10th ditto. |
| <i>Daily.</i> | | | | |
| 30 | "Banga Vidyá Prakáshiká" | Calcutta | 500 | 10th, 11th, 14th, and 16th April 1891. |
| 31 | "Bengal Exchange Gazette" | Ditto | ..... | 10th to 12th, 14th & 15th April 1891. |
| 32 | "Dainik o Samáchar Chandriká" | Ditto | 1,000 | 9th, 12th, & 14th to 16th April 1891. |
| 33 | "Samvád Prabhákár" | Ditto | 1,500 | 10th, 11th & 14th to 16th April 1891. |
| 34 | "Samvád Purnachandrodaya" | Ditto | 300 | 10th, 11th, & 13th to 16th April 1891. |
| ENGLISH AND BENGALI. | | | | |
| <i>Weekly.</i> | | | | |
| 35 | "Dacca Gazette" | Dacca | ..... | 13th April 1891. |
| HINDI. | | | | |
| <i>Monthly.</i> | | | | |
| 36 | "Darjeeling Mission ke Másik Samáchar Patrika." | Darjeeling | 50 | |
| 37 | "Kshatriya Patriká" | Patna | 250 | |

| No. | Names of newspapers. | | | Place of publication. | Reported number of subscribers. | Dates of papers received and examined for the week. | |
|-----|--------------------------------|-----|-----|-----------------------|---------------------------------|---|--|
| | <i>Weekly.</i> | | | | | | |
| 38 | "Aryávarta" | ... | ... | Calcutta | 750 | 11th April 1891. | |
| 39 | "Behar Bandhu" | ... | ... | Bankipore | 500 | 9th ditto. | |
| 40 | "Bhārat Mitra" | ... | ... | Calcutta | 1,200 | 9th ditto. | |
| 41 | "Champarun Chandrika" | ... | ... | Bettiah | 350 | | |
| 42 | "Desī Vyāpāri" | ... | ... | Calcutta | ..... |  |  |
| 43 | "Hindi Bangavāsī" | ... | ... | Ditto | ..... | 13th ditto. | |
| 44 | "Sār Sudhānidhi" | ... | ... | Ditto | 500 | | |
| 45 | "Uchit Baktā" | ... | ... | Ditto | 4,500 | | |
| | URDU. | | | | | | |
| | <i>Weekly.</i> | | | | | | |
| 46 | "Al Punch" | ... | ... | Bankipore | ..... | 6th ditto. | |
| 47 | "Anis" | ... | ... | Patna | ..... |  |  |
| 48 | "Calcutta Punch" | ... | ... | Calcutta | ..... |  |  |
| 49 | "Gauhur" | ... | ... | Ditto | 196 | | |
| 50 | "Raisul-Akhbari-Moorshidabad" | ... | ... | Murshidabad | 150 | 8th ditto. | |
| 51 | "Setare Hind" | ... | ... | Arrah | ..... |  |  |
| 52 | "Urdu Guide and Darussaltanat" | ... | ... | Calcutta | 340 | 10th ditto. | |
| | URIYA. | | | | | | |
| | <i>Monthly.</i> | | | | | | |
| 53 | "Asha" | ... | ... | Cuttack | 165 | | |
| 54 | "Pradīp" | ... | ... | Ditto | ..... |  |  |
| 55 | "Samyabadi" | ... | ... | Ditto | ..... |  |  |
| 56 | "Taraka and Subhavartā" | ... | ... | Ditto | ..... |  |  |
| | <i>Weekly.</i> | | | | | | |
| 57 | "Dipaka" | ... | ... | Cuttack | ..... |  |  |
| 58 | "Samvad Vāhika" | ... | ... | Balasore | 200 | | |
| 59 | "Uriya and Navasamvād" | ... | ... | Ditto | 420 | | |
| 60 | "Utkal Dīpikā" | ... | ... | Cuttack | 420 | | |
| | PAPERS PUBLISHED IN ASSAM. | | | | | | |
| | BENGALI. | | | | | | |
| | <i>Fortnightly.</i> | | | | | | |
| 61 | "Paridarshak" | ... | ... | Sylhet | 480 | 6th ditto. | |
| 62 | "Silchar" | ... | ... | Silchar | 500 | | |
| | <i>Weekly.</i> | | | | | | |
| 63 | "Srihatta Mihir" | ... | ... | Sylhet | 332 | | |

I.—FOREIGN POLITICS.

THE *Hindu Ranjika*, of the 8th April, says that if the savage tribes on the north-eastern frontier combine with the Manipuris, and are led by a worthy commander like T. . . .

HINDU RANJIK, April 8th, 1891.

jit, there will be little hope of easily subjugating them. There is no knowing whether the black cloud that has appeared on the horizon of Manipur will rain fire or blood or peace. It is not, however, difficult to guess what the result will be. This horrible slaughter that has taken place is owing solely to impatience and haste on the part of the English, and to Tekendrajit's insult in open durbar. Perhaps the English thought that there was nothing to fear from Tekendrajit's capture in open durbar and in the presence of hosts of Manipuris. But they should have known better. The Manipuris are Rajputs by blood, and it is not likely that the English do not know Rajput history. The Rajput does not seem to mind the hurt he receives, but he is sure to avenge it some time or other. And Tekendrajit has done the very same thing. The Rajput thinks death preferable to life after disgrace. And Tekendrajit must have been influenced by such feelings when he took up arms against the English. This affair has filled Indians with anxiety; for although they have no immediate cause for fear in this war, they know full well that the expenditure which will be incurred will have to be borne entirely by themselves. They therefore pray to God that the disturbance may soon end and without loss of money and blood. May He preserve the English from harm and save Mr. Quinton's life! The fate of Manipur and therefore the fate of all India depends on Mr. Quinton's life.

The Manipur affair.

2. The *Bengal Exchange Gazette*, of the 10th April, has the following on the Manipur affair:—

Lord Lansdowne has earned great fame for himself in India. This fame will last so long as the sun and the moon and Hindu society will last. His Excellency has achieved renown not only in matters social, but also in matters political. The banner of fame has been planted in Manipur. Manipur will be burnt in the fire which has commenced to burn there. And for all this His Excellency is responsible. The present troubles in that State would not have happened if Lord Lansdowne had listened to the proposals of the deposed Maharaja and reinstated him on his throne. That the English Government has fallen into the present trouble is because it gave pain to the deposed Maharaja, who was a very popular ruler. The way in which the English have requited the services rendered to them by the State of Manipur is sufficient to make one think very lowly of *rajadharma* or the art of government. The Manipuris have done the English no wrong. It is the Senapati Tekendrajit who has risen against them. And will the people of Manipur suffer for the acts of this man? Considering the character of the Senapati, the English were hardly justified in reposing confidence in him. Probably Lord Lansdowne thought of recognizing Kulachandra until an opportunity was found of annexing Manipur. It is for this reason that Lord Lansdowne paid no heed to the representations of Surachandra. The Manipur affair has assumed a fearful aspect. The tribes in Miranzai and the Black Mountain have risen in rebellion. The English should therefore yet see their way to reinstating Surachandra, and thereby winning the applause of all.

**BENGAL EXCHANGE
GAZETTE,
April 10th, 1891.**

The disturbance in Manipur.

3. The *Samay*, of the 10th April, has the following on the Manipur affair:—

It is not known how the English will deal with Manipur. But it seems from the number of the soldiers which have been ordered to Manipur that the English are preparing for the annexation of that State. If their object had been simply to reinstate the old Maharaja, they would not have ordered so numerous an army to Manipur. Manipur is a small State and has a regular army consisting only of seven to eight thousand men. This being the case, the English would not have made so elaborate preparations if their object had been simply to depose the Maharaja or to arrest the Senapati. The English have an insatiable thirst for other people's territories, and this earth-hunger often involves them in troubles and difficulties. And who shall say that they will not encounter troubles in their attempt to conquer and annex Manipur? The tribes living on the north-eastern frontier of Bengal love their independence very much, and Burma is not yet fully pacified. It does not therefore seem likely

SAMAY,
April 10th, 1891.

that if Manipur is conquered, the Manipuris will be easily pacified. The writer therefore advises the English to abandon their plan of annexing Manipur. The occupation of that State will be cause of loss rather than of gain to the English, and its income will be insufficient to meet the cost of its annexation. Again, as it is inhabited by Nagas, Kukis, and other wild races, its occupation by the English will lead to frequent bloodshed. Let the rebels be punished by all means, but let the work of retribution be performed with as little expenditure of men and money as possible.

SURABHI-O-PATAKA,
April 10th, 1891.

4. The *Surabhi-o-Pataká*, of the 10th April, refers to the death of Mr. Quinton and others at the hands of the Manipuris and remarks as follows :—

Reports were circulated to the effect that Mr. Quinton and others were tortured to death, but the statement made by the Jubaraj in answer to the letter of the Government of India is silent as to torture. It is best not to indulge in surmises on the subject until accurate information is received. There is no reason to doubt the statement of the Jubaraj that the Manipuris have killed the prisoners because they were guilty of desecrating mandirs. Though uncivilized, the Manipuris have sense enough to see that the murder of a few English officers will not bring to an end the English race, and that it will, on the other hand, drive the English to take terrible retribution on them. And it is therefore reasonable to suppose that the English must have by their disregard of the religious feelings of the people of Manipur goaded them to the extreme step they are reported to have taken. And the news that the Manipuris have set free the native prisoners confirms this view of the matter.

Referring to the news that the Commander-in-Chief of the Manipuri forces has fallen in an encounter with the English, the same paper remarks as follows :— If this information is correct, then all difficulty may be said to be over, and there is no need of further bloodshed. The writer can fully understand the feelings of the English at the death of their countrymen, but he will advise them still to act with moderation, and to see that the smiling state of Manipur is not laid waste for the fault of one man.

BANGANIVASI,
April 10th, 1891.

5. The *Banganivási*, of the 10th April, has the following :—

There can be little doubt that the short-sightedness of Mr. Grimwood is the real cause of the Manipur affair. Mr. Grimwood appears to have considered Tekendrajit, who has now imprisoned him and Mr. Quinton, as a great friend of his; and it was for his sake that Mr. Grimwood last year expelled Maharaja Surachandra from Manipur. It will be remembered that one night in September last, the Maharaja, finding his palace suddenly attacked by his step-brothers, went secretly to Mr. Grimwood for advice. Mr. Grimwood advised the Maharaja not to take up arms against his step-brothers, but to see the Chief Commissioner of Assam in Silchar, with a letter from him. This the Maharaja did, but when he came to Silchar he did not find the Chief Commissioner there, and it was only then that he became aware of the trick Mr. Grimwood had played in order to expel him from his territory. Mr. Grimwood stated in his letter to the Chief Commissioner that the Maharaja had abdicated the throne in favour of his step-brother, Kulachandra. And he did, as a matter of fact, acknowledge Kulachandra as the ruler of Manipur as soon as Surachandra had turned his back upon that State. The deposed Maharaja in despair came to Calcutta to represent his grievances to the Viceroy and to obtain redress for the wrong that had been done to him. But the Viceroy, too, refused to listen to his prayer, and so the Maharaja is pining away his life in a corner of Calcutta.

It may be therefore safely asserted that Government's present danger has arisen solely out of Mr. Grimwood's short-sightedness, and Mr. Grimwood's own difficulties are the outcome of his deceitful conduct towards the pious Maharaja Surachandra.

Judging from outward appearances it seems that the difficulty that has arisen in Manipur will not be easily settled. It is sure that the English will ultimately annex Manipur to British territory, the object of such annexation being the same as in the case of Cashmere. On no other supposition can Mr. Quinton's sudden appearance in Manipur for the purpose of holding a durbar there be explained. The object of Mr. Quinton's visit to Manipur has

not been made public, but it is clear from the circumstances that followed that visit, that some proposal for depriving the Manipuris of their independence must have been made at the durbar, or Tekendrajit would not have acted as he did, being so great a friend of Mr. Grimwood.

It is said that the Manipuris have a regular army of eight thousand soldiers, and that they have also at their command ten thousand Kuki and Naga soldiers.. It is therefore clear that the English soldiers will not find the subjugation of Manipur a very easy work. The all-devouring voraciousness of the Political Department is the cause of all this difficulty. It is horrifying to think that the arms which were presented to the Manipuris by the English for the purpose of winning their friendship, will now be used against the English themselves. And the thought of what the result of these occurrences must be has filled the public with anxiety. This occurrence on the North-Eastern Frontier will carry off a great deal of the Indian tax-payers' money. Was it in anticipation of this war that no remission of taxation was made in spite of the surplus in the budget, and the military expenditure was estimated at a much higher figure than the usual one?

The exiled Maharaja says that, considering the respect which his subjects feel for him, the disturbance will be quelled if he is only allowed to appear before them. But the Government is animated by a strong desire for revenge and will not listen to any such proposal now. It will not desist from fighting until it has avenged the deaths of the English officers. May Heaven soon deliver the English Government from all danger!

The Manipur affair.

6. The *Bangavási*, of the 11th April, has the following on the Manipur affair:—

BANGAVASI,
April 11th, 1891.

The terrible news sends a thrill through every heart. The British Lion is blinded by anger, and there is a desire for revenge on all sides. From His Excellency the Viceroy down to the railway driver, every Englishman has his face flushed with anger. It is idle to talk of reason now, for nothing but talk of revenge will now be listened to.

We, too, have been moved, for we cannot look idly on when our rulers are in trouble. But not even in this time of danger should truth and justice be slighted. It must therefore be said that Lord Lansdowne is himself answerable for the Manipur affair. He should not certainly have sent Mr. Quinton to Manipur with an escort of only four hundred and seventy Goorkhas; nor was it proper for Mr. Quinton, poorly escorted as he was, to order the palace to be attacked with the object of arresting the Commander-in-Chief of the Manipur forces.

The British Lion has roused itself from its slumber and is infuriated, determined to destroy Manipur. The Commander-in-Chief is to be killed, and the ruler and the State itself are to suffer for the fault of the Commander-in-Chief. Manipur is sure to be bathed in blood, for the English have become mad for revenge, while the Manipur Commander-in-Chief has resolved to die in battle rather than surrender himself without fighting.

Difficulties have arisen simultaneously in three different quarters. The Manipur affair is no doubt, for the present, of the utmost gravity; but the Miranzai rising and the Black Mountain affair will not be easy things to cope with, for in these two cases the English will have to do with mountaineers of indomitable courage and great skill in the art of war.

The outlook is very serious indeed, and there is only a young man like Lord Lansdowne at the head of affairs. It is easy to create difficulties, but not so to remove them. The present difficulties, like all other difficulties of the English, will no doubt be removed. May God bless the English, for our welfare is identical with theirs!

7. The *Samvād Prabhākar*, of the 11th April, says that Mr. Quinton gave proof of short-sightedness in the arrangements he made for attacking the Commander-in-Chief, Tekendrajit.

The Manipur affair.

SAMVAD PRABHAKAR,
April 11th, 1891.

But let nothing be said against him now that he is dead. His death ought to be avenged at any cost; and there is little doubt that the Jubaraj and the Commander-in-Chief will soon receive condign punishment.

BENGAL EXCHANGE
GAZETTE,
April 12th, 1891.

8. The *Bengal Exchange Gazette*, of the 12th April, says that both the Maharaja Surachandra and his followers have been deeply moved by the intelligence of the sad assassinations lately committed in Manipur. The spotless reputation of the people of Manipur has received a stain from these cruel murders; but it is the British Government itself that is responsible for the disaster. The disaster would not have occurred if the Government had quelled the disturbance in the Manipur State at the very beginning, and acted according to the advice which was given to it by the popular Maharaja. Every danger would have been averted if Government had sympathised with the Maharaja and given him the assistance he asked for. Government may indeed be unwilling to admit the fact, but there is no denying that by neglecting to protect the good and punish the wicked it has made itself the real cause of the present danger.

It is true that the punishment which has been inflicted on Mr. Quinton is punishment which he deserved by his own conduct, but there can be no doubt that these murders will lead to very serious consequences. But for these murders, Manipur might have expected to enjoy peace. Now that these murders have been committed, she is in a fair way of being completely ruined. The spirit of vengeance has been roused to its highest pitch after Mr. Quinton's murder, and Manipur will surely be bathed in blood.

The murder of Sir Louis Cavagnari, horrible as it was, roused the feelings of Lord Lytton to the point of madness, so much so that the *Statesman* newspaper said at the time that it was better for his Lordship to commit suicide than to undergo such horrible mental anguish. And Lord Lytton quenched the fire of this feeling in the Afghan war which followed the Cavagnari massacre. But the Manipur murders are a still more horrible affair. And who can say how the English Government is burning for revenge? But can the Government say that any one but itself is responsible for this affair? The Manipuris, it is true, will not be able to withstand English prowess, but what good will the English derive by taking forcible possession of their country? Will the English thirst for vengeance be satisfied by killing the Manipuris and utterly ruining their country?

The writer knew that the English have long coveted the possession of Manipur. If it had not been so, they would not have turned a deaf ear to the pitiful representation of the exiled old Maharaja. They would have easily become virtual masters of the Manipuris if they had exercised a little judgment and reinstated the old Maharaja, who was almost a slave of theirs. But Government intended to play in Manipur the trick which it had played in Cashmere. But it ought to have remembered that the Manipuris are not Cashmereans. The reinstatement of the old Maharaja even now will enable Government to attain its end without bloodshed; for the Manipuris are so obedient to His Highness that they will not hesitate even to die if he wishes them to do so.

The Manipur affair.

9. The *Dainik-o-Samachar Chandrika*, of the 12th April, has the following regarding Manipur:—

The news of the death of Mr. Quinton and others at the hands of the Manipuris has deeply moved India. It has both grieved and terrified the writer. He is sorry for the death of Mr. Quinton and others, and the thought of the approaching ruin of Manipur is deeply exercising his mind. He is even more deeply moved than the English themselves. Sorrow has made the latter impatient, whilst the thought of revenge has made them mad, but no thought about the future of Manipur finds a place in their mind. But as regards the writer, it is the thought of the probable fate of Manipur that is most exercising his mind. Manipur is a Hindu State; it is the State of Babhrubahan, the son of Arjun (the third of the five Pandava brothers), and it is a State mentioned in the Mahabharata, and it has independence from a very ancient time. And the thought that such a State will be consumed in the fire of Englishmen's wrath, and will cease to be its former self, is maddening to a Hindu. Thus it is no wonder that the events that are taking place in Manipur should affect a Hindu more deeply than they will affect an Englishman. No thought of the past or of the future will at this juncture find a place in the English heart, inflamed as it is with the desire for revenge. The English are at present concerned only with the present, and they are anxious only to have their revenge. It is true that in the impending war blood will be shed on both

DAINIK-O-SAMACHAR
CHANDRIKA,
April 12th, 1891.

sides, but it is Hindu blood that will be shed on both sides. The Manipuris are Hindus, and the Sikhs who will fight on the side of the English are also Hindus. Thus it is Indian life that will be lost on both sides, and it is for this reason that the writer feels more concerned and affected than the English. The events in Manipur have made the English mad, and some of them are already talking of terrible incidents of the mutiny like the massacre at Cawnpore, and are reminding their countrymen of those incidents. And the more they are discussing these matters, the more intense is the writer's own anxiety becoming! The thought of the terrible murders, of the murders, that is, infinitely more terrible than the murders by the sepoy, which were committed by Englishmen to avenge the deaths of their countrymen at the hands of the mutineers, rises in the writer's mind and distracts him completely. There was at the time of the mutiny the peace-loving and liberal-minded John Bright in Parliament, and he checked in some measure his countrymen's desire for revenge. But now there is no John Bright in the House of Commons, and Mr. Gladstone is the only hope of the people. The English are now burning with revenge, and it will be no wonder if a large number of innocent lives should be sacrificed in Manipur. In this time of excitement the English are not in a position to discuss the matter calmly. They will not see that what has happened in Manipur would not have happened if Mr. Quinton had not gone there with an armed force and ordered the Senapati Tekendrajit to be arrested and his palace to be attacked. They will not in this excitement of theirs find anything blameable in the injudicious acts of Lord Lansdowne and Mr. Quinton, and they will throw the whole responsibility of the catastrophe on the Manipuris. The writer accordingly advises the British Government to conduct themselves with justice and moderation, punishing only the guilty according to their offences, after making due allowance for their own share of the blame of this affair.

The writers in the Anglo-Indian newspapers are trying to make light of the statement made by the Maharaja Kula Chandra regarding the desecration of temples by the English soldiers by saying that as the Gurkha soldiers who accompanied Mr. Quinton were Hindus, it is not likely that they committed the sacrilege. But they forget that these Gurkhas were acting under the orders of their European officers, and if their English officers ordered the desecration of temples there is no reason to suppose that they did not obey the order. The temples, in Manipur are built of wood, bamboo, and such like material, and there is no reason to suppose that in the attack on the palace some of these temples were not destroyed by the fire from English arms. The Anglo-Indians are now burning with the desire for revenge, and no impartial man should attach any importance to their statements, observations, guesses and surmises. Reference is then made to the victory obtained by English soldiers at Thobol, and the following remarks are made:—The writer rejoices at the news of this victory. But he cannot believe the statement made by Anglo-Indian papers that the Senapati Tekendrajit has fallen in the battle at Thobol. Some other Senapati than the one named has probably fallen.

The Manipur affair.

10. The *Dainik-o-Samachar Chandrika*, of the 16th April, has the following anent the Manipur affair:—

The Anglo-Indian correspondent of the *Englishman* newspaper, after concluding the narrative given by Captain Boileau, says that according to Captain Boileau the Jubaraj (*i.e.*, the Commander-in-Chief) is the cause of the disturbance. The officers of the army say that they committed no cruelty on the Manipuris, and that it was impossible for them to commit it. But the writer cannot see why it was impossible for them to commit cruelty. The first act of hostility was committed by the English; it was their attack on the palace: and it is difficult to believe that they had not at least at that time opportunities of perpetrating cruelties, although it is quite possible that they did not perpetrate them. The Manipuris say that the English soldiers destroyed their temples. But whether that was so or not, there is no doubt that the English were the aggressors. Both Captain Butcher and Captain Boileau say that the Manipuris were the first to fire. Admitting it to have been so, it cannot be gainsaid that the English were the first to make themselves ready for an expedition to capture the Jubaraj. How then can it be believed that the Manipuris fired first? It is to be regretted that Captains Boileau and Butcher should, after having themselves fled in safety, cast the whole blame of the affair on the Manipuris.

DAINIK-O-SAMACHAR
CHANDRIKA,
April 16th, 1891.

The people of Assam are expressing sorrow at the death of Mr. Quinton who was their Chief Commissioner. But it ill becomes them, Hindus as they are, to cry for vengeance at the same time. Vengeance and a thirst for blood should find no place in the heart of the Hindu.

II.—HOME ADMINISTRATION.

(a)—Police.

DAINIK-O-SAMACHAR
CHANDRIKA,
April 18th, 1891.

11. The *Dainik-o-Samachar Chandrika*, of the 16th April, has learnt with regret that the Calcutta Police withdrew the pass granted to the fishermen of Bowbazar for a procession which was to have passed through the streets of the town on the 12th April last. It is said that the supporters of the Consent Act instigated the police to adopt this course, because they feared that the fishermen intended to get up a caricature in connection with the Consent Act. This Consent Act seems to have turned the heads of the officials. However, the people still have confidence in Mr. Lambert.

(b)—Working of the Courts.

SURABHI-O-PATAKA,
April 10th, 1891.

12. The *Surabhi-o-Pataká*, of the 10th April, says that the decision of the case Kshetra Nath Mittra *versus* Inspector Sarat Chandra Basu in the Calcutta Police Court has greatly surprised it. The decision has confirmed the writer's belief that the people of this country have no freedom of action in any matter, and that the police can do anything it likes. According to the barristers engaged on behalf of the defence in this case, a man who creates a disturbance at a public meeting, and does not go out when asked to do so, acts illegally. If this be a correct interpretation of the law, then one should think twice before going to a public meeting at all. The police in this case say that they arrested Kshetra Baboo by order of the Honorary Magistrate Mr. Mehta. If so, why was not Mr. Mehta brought in as a witness? And why were not Sir Andrew Scoble and the lecturer Baboo Kali Churn Banerji examined? If it was Mr. Mehta who ordered the arrest of Kshetra Nath, the Magistrate should have decided whether or not the order was a lawful one. Who again is responsible for the insult and indignities to which Kshetra Baboo was subjected? The writer does not approve of the comments which Kshetra Baboo made on the speech of Baboo Kali Churn, but he must say that such commenting is not at all unusual in public meetings. If Kshetra Baboo really made himself a cause of annoyance to the audience, he should have been turned out of the hall without the interference of the police. In England, not only are comments made by the audience on the speeches which are delivered at public meetings, but hooting, hissing, dog-barking, breaking of heads and a free use of the hand, are matters of every-day occurrence, and yet no one hears of police interference in the meetings there. It seems that if incidents of the nature which marks public meetings in England marked public meetings in this country, the jails would for certain be filled with prisoners. But it is after all not right or proper to compare India with England. England is a free country and India is a conquered country. And with what face can the purchased slave ask for liberty? The decision in this case will take away the independence of public meetings. The matter has become a national one, and ought not to be allowed to rest where it is. It should be brought before the High Court. The writer does not know whether the High Court now enjoys the same independence as it did before. But he will still bow to its decision, even if it decides that people at public meetings have no right to open their lips.

DAINIK-O-SAMACHAR
CHANDRIKA,
April 12th, 1891.

12. The *Dainik-o-Samachar Chandrika*, of the 12th April, thus remarks on the dismissal of the case Kshetra Nath Mittra *versus* Inspector Sarat Chandra Basu in the Calcutta Police Court:—

The writer is not sorry for the acquittal of the police officer Sarat Chandra, but the writer is not satisfied with the manner in which the case has been tried. If the Magistrate's interpretation of the law in this case is correct,

then police officers have the right to arrest people at public meetings at the instance of a padre or an Honorary Magistrate. Disturbances at meetings are ordinary occurrences, and the case under notice would have been very differently decided if the name of Sir Andrew Scoble had not been connected with it. The decision of the Magistrate takes away the right of free discussion in public meetings. Some think that the matter ought to be brought before the High Court. But the writer is of opinion that in this case no reference to the High Court will be of any use. It is the same thing everywhere in *such* cases.

(d)—Education.

14. A correspondent of the *Burdwan Sanjivani*, of the 7th April, says that the students who got plucked at the last year's F. A. Examination represented to the University authorities that they would be unable to master within one year the text-book in Chemistry and the treatise on Conic Sections by Mr. Taylor, which were new to them. The authorities thereupon decided not to require them to answer questions from chemistry and to set only such questions in Conic Sections as might be answered both from the old and the new text-book on the subject. But unfortunately for the students, the questions in the conics paper which was set at the last F. A. Examination were, with one exception, such as could not be answered from the old text-book. A large number of students have in consequence failed to pass the F. A. Examination. The Syndicate and the Vice-Chancellor should take the matter into their consideration.
- The last F. A. Examination.* BURDWAN SANJIVANI, April 12th, 1891.
15. A correspondent of the same paper is sorry to hear of the proposed transfer of Baboo Hari Mohan Roy, Sub-Inspector of Schools, from the Culna sub-division. The Sub-Inspector is a very popular officer, and under his care and supervision the number of students preparing for the Lower and Upper Primary, the Minor and Vernacular Scholarship Examinations, has greatly increased. Many teachers of schools have applied to the District Board asking it not to transfer the Sub-Inspector from the Culna sub-division. The Board should grant this prayer.
- Baboo Hari Mohan Roy, Sub-Inspector of Schools, Culna Circle.* BURDWAN SANJIVANI.
16. The *Sahachar*, of the 18th April, expresses itself dissatisfied with the result of the last Entrance Examination. Five thousand boys appeared at the examination, and only 2,151 have passed. This is not what it should be; the Entrance Examination should not be made so stiff.
- The result of the last Entrance Examination.* SAHACHAR, April 18th, 1891.
17. The *Surabhi-o-Patáka*, of the 10th April, is at a loss to account for the very large number of failures at the last examinations of the Calcutta University. It was the habit in previous years to ascribe large failures to the unpreparedness of the candidates, but that plea cannot be urged this year, for the school authorities took particular care in the selection of candidates for this year's examinations. Will the University authorities enquire into the matter?
- The result of the last University Examinations.* SURABHI-O-PATAKA, April 10th, 1891.
18. The *Dacca Gazette*, of the 13th April, says that the result of the last Entrance Examination is very unsatisfactory, 2,151 candidates only having been successful out of a total of 5,000. The difficult nature of the questions set is the cause of this large failure. In some subjects the questions were very easy, while in others they were very difficult. The results of the F. A. and B. A. Examinations are still more unsatisfactory, only 15 per cent. having passed the former and 20 per cent. the latter examination. This is enough to cause anxiety, and will surely add to the bad name of the University. It is hoped the University authorities will direct their attention to the matter.
- The results of the last Arts Examinations.* Dacca GAZETTE, April 13th, 1891.
19. The *Dainik-o-Samáchár Chandriká*, of the 14th April, has the following:—
 Syed Ali Belgrami is a great Mussulman. He is the Sir Alfred Croft of the Nizam's dominions, being the Director of Public Instruction there. He has passed the B. L. Examination of the Calcutta University, and stood second in the list of successful candidates, one Satish Chandra Mitra from the Metropolitan Institution having stood first. But for some reason best known to themselves, the examiners increased the marks gained by the Syed and placed
- The last B. L. Examination and Syed Ali Belgrami.* DAINIK-O-SAMACHAR CHANDRIKA, April 14th, 1891.

him at the head of the list; and the Syndicate has approved of this action of the examiners. The Senate should not pass over the matter, but whip the Syndicate into a sense of its duty. The action of the examiners and the Syndicate will also bring disgrace on the name of the Syed.

(e)—*Local Self-Government and Municipal Administration.*

BURDWAN SANJIVANI,
April 7th, 1891.

20. A correspondent of the *Burdwan Sanjivani*, of the 7th April, says that the last election of Commissioners for the Ranigunge Municipality was marked by irregularity from beginning to end. The time of voting was fixed between 2 and 5 P.M., but in Ward No. I all voting was stopped at 4, and many people who came to vote went away disappointed, and even between the hours of 2 and 4 voting was not done without interruption. Many people voted under false names, and many were classed as voters who had no title to be so classed. Again, in all the wards the names of many influential men owning houses were omitted from the voters' lists. Since the inauguration of the elective system in Ranigunge, Government has nominated four persons as Commissioners of the Ranigunge Municipality. Two of them have been Europeans and Managers of the Bengal Coal Company and the Bura Company respectively, and the remaining two natives, one a Bengali and the other a Mahomedan. But this time an attempt is being made to get four Bengalis nominated as Commissioners by Government. The Municipality will be ruined if the attempt succeeds. Perhaps the Magistrate and the Commissioner will not approve of the arrangement proposed.

SAMAY,
April 10th, 1891.

21. The *Samay*, of the 10th April, says that the urinals in the streets of Calcutta, which were erected by the City Municipality for the convenience of the public, have now become a public nuisance and hot-beds of disease. The Health Officer of the Municipality should look into the matter. It is the duty of the Commissioners to see that better arrangements are made in this respect.

(f)—*Questions affecting the land.*

SAKTI,
April 7th, 1891.

22. A correspondent writing in the *Sakti*, of the 7th April, says that the following are the reasons why so many zemindaris were put up to auction for arrears of revenue at the last revenue sale in the Dacca Collectorate:—

(1). The most affluent co-owner of an estate throws every obstacle in the way of the revenue being paid, with the view of purchasing the whole estate when it is put up for sale for arrears of revenue.

(2). The system of opening separate accounts for the co-sharers of an estate, though it has improved matters in some respects, has, however, given rise to a new evil, which is that, through the carelessness of the Collectorate *amla*, the revenue which is deposited by one co-sharer is often put down to the credit of another, and this creates confusion which causes an estate to be put up to auction for arrears of revenue.

(3). The columns in the money-order form for entering revenue and the road cess respectively being very narrow, payment made on account of revenue is often by mistake credited to the road cess account, and so estates are put up to sale for arrears of revenue.

(4). Revenue also remains unpaid in consequence of the poverty of the owners of estates, or on account of their inability to collect rent from the ryots in due time.

(h)—*General.*

SAHACHAR,
April 8th, 1891.

23. The *Sahachar*, of the 8th April, approves of Sir David Barbour's statement that in consideration of the large loss from exchange, India ought to have a gold currency. Some European financiers think that as the people of this country are very fond of gold ornaments, the adoption of a gold currency will only give better opportunities than are now afforded of absorbing gold coins for the

purpose of making ornaments. This is a mistake. There was gold currency in the days of the Badshahs, and yet no such absorption of gold coins then occurred. There is, on the other hand, reason to think that the adoption of a gold currency will check the tendency to absorb gold for the purpose of making ornaments. The people of this country often convert their money into ornaments in order that they may be reconverted into money in times of distress. And this work of conversion will be facilitated by the adoption of a gold currency. But then there should be here as in England two kinds of currency, viz., a gold currency and a silver currency, equally prevalent. If this arrangement is adopted, there will be no loss from exchange.

24. The *Samay*, of the 10th April, refers to the recent order of Government for opening outstills in some parts of the districts of Midnapore and Bancoorah, and observes as follows:—According to the Lieutenant-Governor, the places in question being thinly populated, the sudder distillery system is unsuited to them, and as they are contiguous to the Tributary States it is impossible to keep them under the control of the Excise Department. The above does not seem to be the true cause of the proposed change. That cause is to be looked for in the decreased income of the Excise Department. But when Government abolished the outstills, could it not see that the measure would decrease its excise revenue? Government is certainly ill-advised in making the new order, and the Government of India ought not to have endorsed it.

SAMAY,
April 10th, 1891.

Re-establishment of outstills in the districts of Midnapore and Bancoorah.

25. The *Banganivási*, of the 10th April, says that all sorts of postage stamps are not always available in the Tangail sub-treasury in the Mymensingh district, and also in the sub-post offices in the sub-division. This causes great inconvenience to the public. Great irregularity also prevails in the delivery of letters, &c., in Mymensingh. Letters, &c., hardly reach their destination before 11 A.M. or 12 noon, although timed to reach at 6 A. M.

BANGANIVASI,
April 10th, 1891.

A postal complaint from Mymensingh.

26. The *Hindi Bangavási*, of the 13th April, makes it a matter of complaint that extra allowances are given to the India Secretariat clerks for going to Simla. No such allowances are given to Commissariat clerks going a still greater distance, namely to Peshawar.

HINDI BANGAVASI,
April 13th, 1891.

Extra allowances for Commissariat clerks.

27. The *Dainik-o-Samachar Chandrika*, of the 15th April, refers to the recent opium resolution in the House of Commons, and observes as follows:—

DAINIK-O-SAMACHAR
CHANDRIKA,
April 15th, 1891.

The opium question in the House of Commons.

The Ministry in England have not yet been able to make up their mind as to whether they should oppose the resolution or support it. But the enemies of opium in Parliament are not likely to give up their point easily. Perhaps India will, in the end, be deprived of her opium revenue. And as a reimposition of the import duties is not to be even dreamt of, the writer is at a loss to see how the loss to the Indian revenue could be made up. Lord Lansdowne had thought that by passing the Age of Consent Bill, and thereby dealing a blow to the Hindu religion, he had washed his hands clean of English party politics. But his sin has borne fruit almost as soon as it has been committed. The gods may be sleeping, but there can be no doubt that they are immortal.

III.—LEGISLATIVE.

28. The *Sahachar*, of the 8th April, has the following in connection with the Age of Consent Act:—

SAHACHAR,
April 8th, 1891.

The Age of Consent Act.

Now that the Age of Consent Bill has been passed, it is the duty of the people of Bengal to obey the law like dutiful subjects. Of course, it would have been better if the law had not been made. But now that it has been made, the Bengalis, instead of crying like children for its repeal, should watch its operation with patience and courage. Whatever religious objection there may be against the Act, when the Governor-General says that the objection was not candidly taken, and that the majority of the people of India are in favour of the Act, Bengalis should not make further noise. For if they make more noise they will lose the respect of the authorities. Let them only show that if they can object against a law before it is passed, they

can also obey it when it is passed, and they will gain the ground which they have lost by agitating against the law. They should bear in mind that as the rulers of India are neither Hindus nor Mussulmans, it cannot be expected that they should be always able to fall in with the views of the people. There can be no doubt that Government has made the law with a good motive, and all further agitation against it should cease.

NAVAYUGA,
April 9th, 1891.

29. The *Navayuga*, of the 9th April, says that the energy and perseverance which the Hindus have developed in connection with their agitation against the Age of Consent Bill will go for nothing if they now relapse into their wonted lethargy, and do not make further exertion to keep themselves up. When the English came to this country as merchants, and established factories at Kasimbazar, when they went over the country seeking the favour of her people, the latter were struck by their sense of justice and made over the sovereignty of the country to them from the hands of Siraj-ud-daula. At that time the East India Company refused to give shelter to the padres within their territories lest, by so doing, they should hurt the religious feelings of the Hindus. It was for this reason that Messrs. Carey, Marshman, and other missionary gentlemen had to reside at Serampore, which was then a Danish possession. And nothing could be matter of greater regret than that the very same rulers who at one time prohibited Christian missionaries from preaching within their territories, lest such preaching should destroy Hinduism, should now set aside an ancient and important religious ceremony of the Hindus. Those, therefore, are greatly mistaken who say that there ought to be no more agitation against the new law. People should therefore do their best to swell the agitation and carry it on on an extensive scale.

Referring to the proposal to send Hindu delegates to England to agitate against the law, the *Pioneer* newspaper has said that those gentlemen who should think of going to England in this connection should put on iron shirts. But the writer thinks that they should take with them the editor's shirt, the same, that is, upon which Captain Hearsey broke his whip, as a means of protecting themselves.

RUNGPORE DIK PRA-
KASH,
April 9th, 1891.

30. The *Rungpore Dik Prakash*, of the 9th April, regrets to hear that Sir Romesh Chunder Mitter will soon retire from the Supreme Legislative Council on account of ill-health. There is little hope of an independent man like him being found to fill his place. Every Hindu is grateful to the Hon'ble Member for his eminent services in the cause of Hinduism in connection with the Consent Act.

RUNGPORE DIK
PRAKASH.

31. The same paper says that the interpretation put upon the Queen's Proclamation by the Viceroy has alarmed both Hindus and Mussulmans. His Excellency said that it is the duty of Government to interfere with the religious and social customs of the people where those customs went against public morality and safety. But is there any religious custom of either the Hindus or the Mussulmans which is opposed to morality? Of course, the morality of the Hindus is something different from the morality of the Europeans. And it is to be feared that, led by the policy enunciated the other day by Lord Lansdowne, Government will abolish the religious fasts of the Hindus and the Mahomedan practice of circumcision as being cruel inflictions on the human body. The Hindus and Mussulmans are therefore not unreasonably alarmed for the future of their religions.

SURABHI-O-PATAKA,
April 10th 1891.

32. The *Surabhi-o-Pataká*, of the 10th April, has the following on the Factory Act:—

The Factory Act.

This law will prevent the poor people of this poverty-stricken country from earning their daily bread by means of bodily labour. The limitation of the hours of labour in the case of women and children will reduce their income and increase the miseries of people who are fathers of several children. Boys and girls who are under 14 will not be allowed to work full time, and so they will not be able to earn full wages. Thus healthy boys and girls will not be permitted henceforward to help their disabled parents. Under the amended law, Inspectors of factories will be in a position to extort money from their occupiers. Owners of factories will be anxious to employ male labourers in larger

numbers, and the latter will therefore demand higher wages for their labour. This will have the effect of increasing the cost of manufacture in this country.

33. A correspondent of the *Education Gazette*, of the 10th April, says that nothing can be urged against the proposal to appeal to the Secretary of State against the Age of Consent Act, except that the appeal will produce no result.

EDUCATION GAZETTE,
April 10th, 1891.

Appeal against the Age of Consent Act.

There can be no particular harm in preparing an appeal. Those who say that the appeal will have the effect of still lowering the people of this country in the estimation of the English public, say so simply because they are anxious about the fate of the Congress, and what they say is therefore not of much moment. Speaking generally, the people of England have not much respect for other peoples, and an appeal will in no way make their opinion of the people of India worse than it already is. The English people will come to respect the people of India only if the latter can in any way prove themselves strong-minded. The people of India have been unanimous in their condemnation of the Age of Consent Act. Let them only give some tangible proof of the unanimity, and the people of England will hear them. A marked decrease in the consumption of European goods will convince the people of England more forcibly of the injustice of the present measure than any memorial which may be sent up.

34. The *Banganivási*, of the 10th April, says that it ill-becomes Sir Andrew Scoble to make false allegations against Sir Romesh Chunder Mitter. It argued impetuousness and want of self-control on his own part. That was not a very humane act of Sir Andrew's, inflicting upon Sir Romesh Chunder, already suffering bodily and mental pain, so much mental agony.

BANGANIVASI,
April, 10th, 1891.

How could Sir Andrew say of Sir Romesh Chunder, "if my honourable friend had had the candour to read, &c., &c."? Must want of "candour" be attributed to Sir Romesh because he has been unable to agree with Sir Andrew and his colleagues? What business Sir Romesh Chunder then had to be in the Council if he was not to be permitted to express independently the opinions of those whom he represented? What business, in fact, had he to be the member of a body in which frankness and independence are supposed to be qualities which tarnish a man's character and are considered fit objects of ridicule, and in which those who cannot cry "ditto" are looked upon as contemptible people by wise members like Sir Andrew Scoble? It is not at all clear why Government selects such a member at all?

Mental agony aggravates illness, and so it has been with Sir Romesh Chunder. His illness has increased, and he is therefore about to retire from the Supreme Council. A man of Sir Romesh Chunder's stamp would not otherwise have ceased to serve his country regardless of any insults to which such service might subject him. Sir Andrew Scoble too is going to retire, but he will leave behind him an unenviable reputation. The Indians will not easily forget his name.

35. Referring to the rumour that the passing of the Age of Consent Bill was due to the resolution formed by Sir Andrew Scoble to pass it on receiving an anonymous letter threatening his life, the same paper asks if Sir Andrew knew for certain which of the various parties that arose during the late agitation wrote the letter. If he knew it not, it was wrong of him to incite the Viceroy to pass the Act.

BANGANIVASI.

The reason of the passing of the Age of Consent Bill.

Supposing the letter was written by a Hindu, Sir Andrew acted very indiscreetly in suffering himself to be so much enraged against the Hindus. The writer can on no account believe that the Hindus who look upon their king's word as vedic injunction could be capable of such hateful action. It is more probable that the letter was written by the apostates who are doing their utmost to injure the society which they have left. And supposing it was written by the apostates, Sir Andrew was still wrong in attaching so much importance to a communication addressed to him by an insignificant individual.

Perhaps this letter incensed the Viceroy too, to an extent which made him characterise the meeting on the *maidan* as a got-up meeting, and turn a deaf ear to the prayers of the people around his palace that evening. If so, was it proper on His Excellency's part to slight the representations of so many of his

BANGAVASI,
April 11th, 1191.

subjects ? Say what the Government may, the Indians are a submissive people, and they must be very unfortunate indeed if, in spite of all their sympathy with their rulers, they are stigmatised as disloyal.

36. The *Bangavasi*, of the 11th April, says :—Government wishes to civilise us, for it seems we are a people who are extremely uncivilised and barbarous and steeped

The Age of Consent Act.

in superstition, who possess very little knowledge of right and wrong, and who subject their women to gross ill-usage, nay, commit bestial oppression on their girls. All this has moved Government to pity, and its philanthropy will not allow it to remain idle or inactive. It has therefore begun to dispense its mercy to us, and for that purpose it is even for using a little force and compulsion. The law under which we are smarting at present—and we do not know how long we shall have to smart under it—is an outcome of this violent philanthropy. We are crying for protection, suffering the agonies of death, and thinking that nothing can be so cruel as this law. But Government is convinced that this cruelty itself is mercy. We might suffer hardship and intense agony, but so great is the mercy of Government that it could not help causing us pain in order that it might civilise us.

But it is to this civilising process resorted to by Government that we object. We are perpetually thanking and blessing Government for granting us security of life and property. Government subjects us to a grinding taxation, and we do not protest; nay, we are at heart grateful to it for thus indirectly helping us to reacquire the ascetic habits and frame of mind which so well befit a Hindu. The police, the laws and the law courts of Government bring poverty upon litigants and send innocent men to jail, but we do not protest; nay, we are delighted at it, for it strengthens our faith in the doctrines of fate and transmigration. Nor do we protest against the denationalising and materialistic English education which is given by Government to the Indians. What we do protest against is the resolve of Government to civilise us by means of penal legislation, and to punish us with transportation if we do not agree to be civilised.

We are uncivilised, but we fail to understand what Government expects to gain by civilising us. We do not think that Government will lose anything if we are not civilised and remain the barbarians we now are. Government's resolve to civilise us is therefore an act of mercy, pure and simple—an act of favour unalloyed. But it would be well if Government should be so kind as not to do us such favour. We are smarting under this favour.

Government may or may not understand it, but it ought to understand that we are extremely unwilling to be civilised. If truth must be told, we are still convinced that the nation to which the Government belongs, namely, the mlechchha nation, is, as compared with us, extremely low and despicable. It is idle to point to your guns and talk differently. Government of course knows, at least it ought to know, what the conviction in men's minds is. Government has caused us deep mental agony, or we would not have said all this. But we cannot help giving expression to what is agitating our hearts.

We still believe that Government has not passed this law with any wicked motive, and has passed it under a misconception. It is true that it has passed it with a view of doing us good, but it is certain that the law will do us no good, and it is also certain that it will not do much good to Government. We are, of course, aware that he who must live in water must not quarrel with the crocodile. But if one is compelled to live in water and is not on good terms with the crocodile, the crocodile too has no easy time of it. And our relations with Government are precisely of this kind.

The Age of Consent Act will do us no good. Many many thousands of years before the time when the ancestors of the present generation of Englishmen tattooed their bodies and lived in forests on worms and insects, we, this uncivilised people, had formed regular and settled communities and introduced the practice of marrying girls of tender years. We, these uncivilised people, are the descendants of the offspring of those early marriages. How many revolutions have we survived, how many Moghul and Pathan dynasties have come and oppressed us and vanished into nothingness; but we, the uncivilised descendants of those uncivilised people who married very young girls, have yet found out no defects in our system of early marriage. And can you English-

men, who have come to be known as men only for the last two days and a half, destroy that conviction of ours? Englishmen, you are civilised, do you remain in the possession of your civilisation. We do not look upon you with envy or jealousy. But, in the name of justice, let us remain the uncivilised people we are.

37. The *Dainik -o-Samachar Chandrika*, of the 14th April, has the following remarks on Mr. Evans' speech on the Age of

Mr. Evans on the Age of Consent Bill.

Consent Bill:—Mr. Evans quoted a passage from Sir Barnes Peacock's speech on the Widow

Marriage Act in support of his own view in regard to the Age of Consent Act. Sir Barnes Peacock said that the custom of *suttee* was not an injunction of the Hindu shastras, and that people in several parts of India did not approve of it. The shastras did rather enjoin *bramacharrya* (the life of as ascetic) as the best course to adopt for a woman after her husband's death. The majority of the Indian population are against the *suttee*, and are for the *bramacharrya* system.

If Mr. Evans had been actuated by disinterested motives and by a strict sense of justice in this matter, he would have, after a bare perusal of this extract, given up all idea of comparing the abolition of *suttee* with the abolition of *garbhadhan*. The passage quoted clearly shows that *suttee* was not a compulsory injunction of the shastras. But *garbhadhan* is a compulsory observance, and there is nothing which can take its place. The Widow Marriage Act only enacts that the children born of a widow after she has taken a second husband will be considered legitimate, and will be lawful heirs of their father's property. And can any just and impartial man institute a comparison between the Widow Marriage Act and the Age of Consent Act? Mr. Evans would hardly have used such one-sided arguments if he had not taken into his head to support the Consent Bill rightly or wrongly.

Mr. Evans also said that cases have been known in which girls menstruated five or six months after birth, and asked if the opponents of the Bill would say that there must be cohabitation with such girls. Such insensate talk was not expected even of a barrister. It seems that the all-knowing Mr. Evans does not know what is meant by *अन्यथा* (the first menses). Mere flow of blood is not the sign of *अन्यथा* (menses). It is the regular monthly flow of blood at the commencement of youth that is called *अन्यथा*. If Mr. Evans ever heard of a girl of five or six months menstruating *in this way*, he must have heard it from Dr. Sircar. The untimely and premature flow of blood of which Mr. Evans has spoken has not been called menses even in English medical works. A girl never menstruates before the age of ten, and if she does the event must be unnatural, and cohabitation in consequence of it is prohibited. Mr. Evans, although claiming to be *subjunta*, does not still know that these cases of premature occurrence of menses have been dealt with in the Hindu shastras. The all-knowing Mr. Evans has also instituted a comparison between the practice of infanticide by casting children into the sea, and the *garbhadhan* ceremony, not knowing that the practice of infanticide is nowhere enjoined in the shastras. All-knowing Mr. Evans is really an all-knowing man, and it is presumption on the part of the writer to argue with a man of his knowledge and position. Did Mr. Evans take his views from the gentleman who saw equal religiousness in thuggee and *garbhadhana*? The corrupt practices above referred to are nowhere enjoined in the shastras, and Government acted rightly in putting them down. But *garbhadhan* is a different thing altogether, and by putting a stop to it, Government has really interfered with the religion of its innumerable Hindu subjects.

38. The *Dainik-o-Samachar Chandrika*, of the 15th April, thus criticises the Hon'ble Mr. Bliss' speech on the occasion of the passing of the Age of Consent Bill:—At the commencement of his speech, the Hon'ble Mr. Bliss

Mr. Bliss on the Age of Consent Bill.

said.—“A large number of memorials were received on the subject of the Bill. I read many of these memorials from my seat in the Select Committee, but most of them have not been printed, only a small number of them has been printed and circulated among the members.” Thus Mr. Bliss admits that all the memorials against the Bill were not examined by the members of the Council. The writer knew as much, and he has learnt from a reliable

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source that Sir Andrew Scoble selected from among the memorials only such as were to his liking and laid them before his colleagues. The truth of this is established by the admission of Mr. Bliss. And now let men judge what would become of a British Minister in charge of a Bill if he were to say from his seat in Parliament—"We have advised the passing of the Bill without giving all the members of the council an opportunity of examining most of the memorials against it." But India is not England, and the people of India are not Englishmen. The Government of England fears the people of England, but the Government of India has not only no fear of the people of India, but it sometimes even forgets their existence. Such being the case, he must be the maddest of men who would expect impartiality and love of justice in the framing of laws by such a Government as this. And those who support the laws which are made by a despotic Government like this, are either sycophants or lick-spittles of the authorities, or notorious members of the foolish party consisting of certain supporters of the Age of Consent Bill. What should we think of the statement of Mr. Bliss, a member of a Legislative Council where business is done in such a perfunctory way, that "we have carefully examined all the memorials for and against the Bill"? If a minister in England had made a statement of this kind in Parliament, he would have been insulted and disgraced and his colleagues would have been compelled to resign. But India is not England. The ministers of the Indian Government are, all of them, Aurangzeb incarnate and Government itself is a model of despotism. Such being the case, could any one really believe any member of the Council, even if he were to say on oath "we have really examined all the memorials in an impartial spirit"? But then these members are all honourable men.

Reference is then made to Mr. Bliss' statement that there was a time when the performance of *garbhadhān* was considered essential to *mukti* and a good many Hindus used to observe it, but that it is not now regarded in that light, that it has now become obsolete and that not one man out of the thousands who have signed memorials against the Bill has seen the rite performed in any case, and the following remarks are made:—

Can any man respect a Legislative Council, one member of which can make such statements as these without any hesitation, and the other members of which accept those statements as correct? Not a single word in these statements is correct. As a matter of fact, all true Hindus still perform *garbhadhān*. Those Bengalis therefore who befooled Mr. Bliss into the belief that *garbhadhān* is not now performed may be gentlemen according to European ideas, but they are not gentlemen in the eye of religion and justice.

Probably the Babu who gave Mr. Bliss information about *garbhadhān* thinks that its performance is accompanied by obscene rites, but as a matter of fact the acts performed on the occasion of its observance are not obscene, at any rate no true Hindu views them in that light.

Mr. Bliss says that not one man out of the thousands who have signed memorials against the Bill has given proof to show that *garbhadhān* is still performed. That they adduced no proof is not because it is not observed, but because the fact of its performance is so well known that no proof was required. And if Mr. Bliss had not allowed himself to be befooled by a wretch of a Bengali, he himself could have easily obtained the requisite proof.

VI.—MISCELLANEOUS.

HINDU RANJIKA.
April 8th, 1891.

39. One Ramnath Vidyabhusan, writing in the *Hindu Ranjikā*, of the 8th April, says that the National Congress is at the root of the evil that has just befallen the country in the shape of the Age of Consent Act. There has been early consummation of marriage in this country from time immemorial, and no one ever took objection to it till the Congress, in its social branch, complained of it. The Hindus ought now to see that the Congress will be the cause of their ruin, and they should therefore exert themselves to the utmost to make it known to the Indian as well as to the British public that they have nothing whatsoever to do with this movement.

SAMAY.
April 10th, 1891.

40. The *Samay*, of the 10th April, refers to the Benares temple case, and observes as follows:—

The Benares Temple case.
There can be no doubt that those concerned in the matter are acting very improperly. The whole Hindu community was excited

over the Durbhunga temple case and still continues to be excited over the Age of Consent Act. The dissatisfaction of the people will therefore greatly increase if the temple at Benares is now demolished. Besides, its demolition will be really an act of interference with the Hindu religion. It is rumoured that the Hindus of Benares have sent five delegates to the Lieutenant-Governor of the North-Western Provinces to lay their case before His Honour, and the writer hopes that the matter will be satisfactorily settled by him. In the meantime, the stairs of the temple have been demolished, and it has become impossible for people to enter the temple for the purpose of worshipping the god within it. The writer is sorry to hear this news.

41. The same paper has an article comparing the advantages of English rule in India with its disadvantages. The advantages of English rule are the spread of western knowledge in the country, the facilities for trade and communication offered by railways, steam-ships, electric telegraph, and the establishment of peace, and the absence of all internecine discord. But these advantages are more than counterbalanced by such disadvantages as the frequency of famine in the country and the increasing poverty of the people caused by increased taxation, exportation of food-grains, and the adoption of western habits of luxury. The indigenous arts and manufactures have been ruined, and the country is being drained of its riches by the English. The poverty of the lower classes is increasing, and people's power to save money is decreasing. People here were better off before the advent of the English. They were then not much troubled by thoughts of their daily bread. It is true that agriculture has of late years increased, but its increase has been effected at the cost of the indigenous arts. The foreign trade of India has indeed increased, but that increase does not mean increase of the prosperity of the people of India. Englishmen say that under their rule waste lands have been brought under cultivation and railways have been constructed, and thus special facilities for relieving famine have been created. But this is not true. It is not true that railways have prevented famine; they have only made the work of famine relief easier. The exportation of grain from the country has made food-grain scarce, and the Indians suffer extreme pain for want of food.

From 1802 to 1854, when there were no railways, this country was visited by 13 famines, and the mortality from those famines amounted to 50 lakhs. But from 1860 to 1879, after the construction of railways, the country was visited by 16 famines yielding a mortality of 1 crore and 20 lakhs. It is therefore much to be regretted that in spite of railways and steamers and the electric telegraph, the people of India are faring worse than they did in the early days of English rule when there were no such things in the country.

42. Referring to the rumour that Lord Lansdowne will retire at the end of the Simla season, the *Sanjivani* of the 11th April, says that, notwithstanding what the opponents of the Consent Act may say, His Excellency's administration has been, on the whole, a praiseworthy one. The *Bombay Gazette*, however, has contradicted the rumour, and the public are glad to see it contradicted.

43. The *Samáj-o-Sáhitya*, of the 12th April, says that the *Bangavási* newspaper, as the leader of the vernacular press, should lose no time in collecting subscriptions with the view of stopping the use of British goods. The names of the subscribers should be published regularly in an additional page of the *Bangavási*. The whole vernacular press should acknowledge the *Bangavási* as their leader, and the whole English press, opposed to the Consent Act, should place themselves under the leadership of the *Amrita Bazar Patrika* for the purpose of collecting subscriptions. If every man in Bengal subscribed not more than the amount of his yearly expenditure on tobacco, the requisite sum would be raised in less than six months.

ASSAM PAPERS.

44. The *Paridarshak*, of the 6th April, says that the question of succession to Babu Grish Chandra Das, Sheristadar in the Judge's Court, Sylhet, who is about to go on furlough, is greatly exercising the minds of the amla of that

SAMAY.
April 10th, 1891.

SANJIVANI,
April 11th, 1891.

SAMAJ-O-SAHITYA,
April 12th, 1891.

PARIDARSHAK,
April 6th, 1891.

Court. If Babu Grish Chandra intends to retire after the expiry of his furlough, then the officiating appointment ought to be given to one who will be considered competent to fill the post permanently on the present Sheristadar's retirement; and if there be no such officer in the Judge's Court, the vacant post ought to be filled from outside. But if it is filled from the office, the Nazir has the best claim to it as being the officer next in rank to the Sheristadar. The Translator ought not to be considered to possess any claim to the post, simply because he officiated for the Sheristadar once or twice. The reason why the Translator was appointed to officiate for the Sheristadar is because the person who was then acting as Nazir was not competent to act in the Sheristadarship. Besides these considerations, the qualifications of the present Nazir ought to be an additional recommendation in favour of his getting the post of the Sheristadar.

PARIDARSHAK,
April 6th, 1891.

The Manipur affair.

45. The same paper has the following anent the Manipur affair:—

Last year there was a disturbance in Manipur, and people suspected that Mr. Grimwood, the Political Officer, was at the bottom of it. It is supposed that, with the view of creating ill-feeling between the Maharaja and the British Government, Mr. Grimwood asked the Maharaja to supply the Government with two thousand coolies for the Lushai expedition. The Maharaja replied that his territory being small, it would not be able to furnish the large number of coolies asked for, but he placed his whole territory in Mr. Grimwood's hands, so that he might raise as many coolies as he could get. This reply did not satisfy the Political Officer, and it was probably at his machination that the disturbance which took place was brought about. The outcome of that disturbance was that the Maharaja Surchandra was made to leave his State on pretence of going on pilgrimage, and was detained as a State prisoner in Calcutta, and his step-brother, Kulachandra, was installed on the throne, and Kulachandra's younger brother, Tekendrajit, was placed at the head of the Manipur forces. This Tekendrajit was once very intimate with Mr. Grimwood. Once, when Tekendrajit burnt two persons to death, he was, through the intercession of Mr. Grimwood, let off on payment of a fine of only Rs. 50. This incident seems to leave little doubt as to the disturbance having been brought about at the instigation of Mr. Grimwood for the benefit of Kulachandra and his brother Tekendrajit. On Maharaja Surchandra's leaving his dominions, it was given out that he had voluntarily abdicated the throne with the purpose of spending the remainder of his life in pilgrimage. But if Surchandra really abdicated his throne in order to make pilgrimages, why, it may be asked, does he stay at Calcutta instead of going to Brindaban?

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 18th April 1891.